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THE ATHARVA-PRĀTIS'ĀKHYAM

OR

THE PHONETICO-GRAMMATICAL APHORISMS

OF

THE ATHARVA-VEDA

CRITICALLY EDITED

For the First time

FROM ORIGINAL MSS.

WITH AN INTRODUCTION AND APPENDICES

BY

VISHVA BANDHU VIDYĀRTHĪ S'ĀSTRĪ, M.A., M.O.L.

PRINCIPAL DAYĀNANDA BRĀHMA MAHĀVIDYĀLAYA, LAHORE.

(Formerly Sanskrit Research Scholar of the Panjab University,)

PART I.

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अथर्व-प्रातिशाख्यम् ।

तच्चाप्रकाशितचरम्

अथर्वसंहिताया लक्षणग्रन्थानामन्यतमं सूत्ररत्नं
विविधविषयया भूमिकयान्वितं नैकपरिशिष्ट-
चक्रेण चोपस्कृतम् ।



लवपुरीयदयानन्दब्राह्ममहाविद्यालयाचार्येण, अतःपूर्वं पञ्जा-
ब्विश्वविद्यालये संस्कृतानुसन्धानिकेन, एम्. ए.
एम्. ओ. एल्., इत्युपाधिधारिणा
विद्यार्थ्युपाह्वेन
विश्वबन्धुशास्त्रिणा

पञ्चनदविश्वविद्यालयस्यव्ययेन तदध्यक्षवुलनर-
महानुभावानुमत्या च
नानादर्शपुस्तकाधारेण सटिप्पणं सम्पादितम्



प्रथमोऽयं भागः

मुम्बापुर्य्यां निर्णयसागरे निर्णयं नीतः

वैक्रमाब्दः १९७९] [सनाब्दः १९२३

मातृचरणारविन्दस्मृतौ
समर्पयामि ॥

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INTRODUCTION.

I(a) Description of Manuscripts.

The following manuscripts have been used for bringing out the text of the *Atharva-Veda Prātiśākhya.*

I(K) (No. 12/1870-71, Deccan College, Library, Poona); No. 396/1916.

It contains six leaves; a page has got ten lines with twenty-six letters to a line. It consists of three Prapāṭhakas. The first Prapāṭhaka comprises three sections (पाद्स) with eighteen, fifteen, and fourteen aphorisms respectively. The four sections of the Second Book contain fifteen, twenty-one, twenty-eight, and eighteen Sūtras respectively. There are twenty-two, thirty-three, twenty, and seven Sūtras respectively in the four sections forming the Third Book. Thus there are in all 221 Sūtras in the treatise according to this codex.

It is written in Devanāgarī script on country-paper. It is legible and correct. It uses red-powder for the demarcation of the end of the Pādas. It was written in Saṃvat, 1718. The colophon at the end imforms us that it was written by one, Bhavadatta, son of Nāgajit, and grandson of Rāmcandra. This last was also known as Pañcakālapi and bel[illegible]

Owing to its intrinsic merits, it serves as the basis for the present edition. It will be referred to as *K*, the first letter of the place of its origination.

II (A) (No. 179/1880–81, Deccan College Library); No. 400/1916, Bhandarkar Institute, Poona.

It contains five leaves. There are eight lines on every page with thirty-two letters to a line. The division into *Prapāṭhakas* and *Pādas* in this, and, in fact, in every other manuscript, is the same. It is written in Devanāgarī characters on country paper.

It is correctly written and in bold letters. One orthographic peculiarity requires to be mentioned, ai (ऐ) and āu (औ) are regularly denoted by the sign ा, placed before a syllable ending with them and the marks (े) and (ो) are appended thereto. This may be illustrated by means of an example. Thus at III. 2. 23, णायो is an orthographic equivalent of णयौ.

This codex contains eight other works besides the *Prātis'ākhya*. The first twenty-four pages are entirely damaged. The *Prātis'ākhya*, however, is complete. It is placed before *Chandas'citi* (छन्दश्चिति), the last work in the series, and occupies leaves 66–70. The colophon at the close of the *Chandas'citi* (छन्श्चिति), runs as follows:—

संवत् १७१७ वर्षे भाद्रपदमासे कृष्णपक्षे ११ रविवासरे अद्य श्री अनहलपुरपत्तनमध्ये वास्तव्यं आभ्यंतर नागर

ज्ञातीय पंचोली सोमजीसुत बृहस्पति 'जी पठनार्थं ॥ शुभं भवतु । कल्याणमस्तु ॥ श्री ॥ श्री ॥ श्री ॥

From this it is gathered that the manuscript was written at Anahalapur for the use of Bṛhaspti. On this account it will be called, *A*.

III (a) (No. 401/1916; Bhandarkar Institute, Poona).

It contains four leaves. Every page has eight lines with thirty letters to a line. It is written in Devanāgarī letters on country paper.

It is bold, legible and fairly correct. Three other works are included in the same number. The *Prātis'ākhya* is complete and here, also, has been arranged before *Chandas'citi* (छन्दश्चिति) the last work. The ending colophon runs as follows:—

संवत् १७५२ वर्षे चैत्र शुदि २ रवौ अद्ये श्री अनहीलपुरपत्तने वास्तव्यं आभ्यंतर ज्ञातीय तुलापुरश ब्रह्मांडमहा महादानादि अतिहद्रकर्त्राऽऽहिताग्नी पंचकृत्वचातुर्मास्या जित्रिपाथि श्री अनंतजी सुत व्रजभूषणेन श्री सांवशिर्पेण धुभ्यासि ख्यापितमिदं परोपकाराय ॥

The *Prātis'ākhya* occupies leaves 70-74a of the manuscript. From the above interesting, though very badly constructed excerpt, it is learnt that this codex also was written at Anhilpur, a generation later than A. The writer belonged to the same school and probably came from the same family. Naturally, it belongs to the same recension as A of which it may be a

mere copy. This will become clear when the question of the recensions of the text will be discussed with the help of illustrations.

To avoid confusion, it will be alluded to as ordinary *a.*

IV (B) (No. 399/1916, Bhandarkar Institute, Poona).

The *Prātis'ākhya* occupies two leaves at the end (21b–23). The earlier pages contain other *Atharvaṇa Lakṣaṇa granthas.* It is an incomplete text, ending with the second *Prapāṭhaka.*

It is written in Devanāgarī characters on country paper. The handwriting is uniform and legible. But the text is not very correct. Yellow pigment is richly employed.

The ending colophon being wanting, the name and residence of the scribe as well as the age of the manuscript cannot be definitely known. But it is quite new and might have been written much later than *A* or even *a.*

This is allied to *A* and *a.* Apart from textual concurrence, all of these Mss. begin with salute [illegible] MahāGaṇapati;—"श्रीमहागणपतये नमः।

[illegible] lly set [illegible] Bikaner and will [illegible] t be [illegible] s *B* in the follo

V (S) (*No. 397/1916, Bhandarkar Institute, Poona*).

It consists of four leaves with eleven lines to a page. The script as well as paper are the same as have been used in the Mss. described above.

It is fairly correct and is also complete.

The colophon at the end reads thus:—

संवत् १६७६ वर्षे आश्वन वदि १२ सोमे अद्येह श्रीस्तंभतीर्थ वास्तव्यं श्रीमदाभ्यंतर नागरज्ञातीय पंचल्पी श्री मुरारि तदनुजनृसिंहेन स्वयं लिखितमिदं ॥ यादृशमितिशायात्रमे दोषः ॥ श्री गोपीजनवल्लभो जयति ॥ शुभमस्तु ॥ कल्याणमस्तु ॥

The writer of this manuscript belonged to the same Nāgara caste *to* which, *for instance*, the writers of *K*, *A* and *a* did. The epithet Pancalpi also reminds one of Pañcakālpi and Pancoli used in connection with the predecessors of the writers of *K* and *A*. Nevertheless, he belonged to a separate sect, namely, the cult of Krsna, the Divine Hero of the *Bhāgavata Purāna*. This is manifest from the characterstic invocation with which the work ends; *Gopijanavallabha*.

As regards family resemblance, it agrees with *K*. Wherever it differs, it is either a case of clear omission through oversight or one where *K* is certainly defective. In the [illegible] its readings come closer to the

by *A*, *a* and *B*. It is possible that the original from which it was copied, might have represented the parent stock.

It is itself sufficiently old (1676 Saṃvat), and this is strong enough to support the above statement. It has, in what follows, been referred to as *S*, the first letter of Stambha-Tirtha, the place of its origination.

VI (P) (No. 316/1916, Bhandarkar Institute, Poona).

It consists of eight leaves, seven lines to a page. It is boldly but very irregularly written. It is sufficiently incorrect, and makes a free use of red chalk. It is, however, complete.

The concluding colophon runs as follows :—

पंचोली श्रीहजयकृष्णसुत् रामजी सुसुरजीभ्रातृशामजी भ्रातृमाधवजी पाठनार्थं माधवजीकेन लिखितं ॥ श्री ॥

From this no information with regard to its age and place of origination can possibly be derived. The title Pancoli reminds one of similar words used in connection with the writers of the previous Mss. It seems that the text has all along been preserved by the descendants of the same family, Pancoli or Pañcakālpi. Judging from its appearance and other external signs, the manuscript seems to be fairly old.

It forms one family with *K* and *S* except where, in cases of clear oversight in *K*, it agrees with other Mss.

It will be referred to as *P*, the first letter of the surname, Pancoli.

VII (*L*) (*No. 327, State Library, Alwar*).

After continuous and prolonged efforts only have I been able to get a certified copy of the original manuscript which would not be lent. It consists of about seven pages with sixteen lines to a page and twenty letters to a line. It is fairly correct.

As regards its age and other particulars, it is perfectly silent. To judge from the text, it should be placed beside *A*, *a*, and *B*. In this book, it has been referred to as *L*, the second letter in the word Alwar in order to distinguish it from *A* which had been employed long before *L* was procured. That it belongs to group *A*, *a* and *B* is also supported by the salutation to Ganeśa with which it begins.

(*b*) *The Mss. families.*

To discuss the question of the division of the above Mss. into two different recensions, some internal evidence may now be adduced. Thus;

(I) *A*, *a* and *B* read तत्त्वोप० whereas *P*, *S*, and *K*, तन्त्वोप० in I. iii. 13.

(2) *A*, *a*, *B* and *L* only read Sūtra I, 3, 15. as a separate aphorism. The rest concur in not punctuating between Sūtras, I, 3, 14 and I, 3, 15.

(3) *a* and *B* begin a new Sūtra with ह्रस्वोप० in II, 1, 15. It seems to be a better division. The agreement of all the Mss. in introducing the seemingly erroneous accretion, (पकारान्तनि) in the same Sūtra cannot disprove the existence of two different texts. At best, it may go to show that the above-mentioned mistake has come down from a time when the text had not yet assumed two varient forms.

(4) *A*, *a*, *B* and L alone read द्विवचने after इति in II, 2, 14.

(5) They also concur in the erroneous omission of ०द्विवचन० in II, 2, 15.

Occasionally one or more of them may differ in minor points. Thus *B* does not punctuate between Sūtras II, 2, 14 and 15. But the force of other positive evidence overshadows this and other similar unimportant differences.

(6) *A*, *a*, *B* read पाद् for पा इत्यु० and कूपां० for कूपा० in II, 2, 16. Agreement in errors is a strong test for establishing family connection. Thus *P* in the same Sūtra errs but does so in quite a different direction. Whereas *A*, *a*, and *B* have mistaken इ in इत्यू० for द्, *P* omits पा in कूपा०. Hence *P* belongs to another family.

(7) Again, *A* reads स्तनंनिति; *a* स्तेनयंनिति; *B* स्तेनयंनति in II, 2, 19. These readings show that in this recension, error is found in the last four or five letters of the word, स्तनयश्नेति,

the real text. But the other Mss. read स्तयन्नेति, i. e, agree in omitting the second syllable, न.. Indeed, *L* which otherwise agrees with *A*, *a* and *B*, here parts company with them. This, however, is due to the peculiar nature of *L*. It often gives readings which evince better preservation of the original text. *Thus it alone reads* प्राता before गृहा in II, 2, 20.

(8) *A, a and B omit the nasal in* न्ताघ *in II, 3, 8.*

(9) *A, a, B and L,* put a full-stop after मध्ये in *II, 3, 10.*

(10) *A, a, B and L* omit र in हिर्ंकारे II, 3,13.

(11) *P and S* read प्रहृत्याः in the Ablative instead of the usual Instrumental form.

(12) *A a, B* and *L* read तकारान्वानि for नकारान्तानि II, 4, 18.

Further evidence, if necessary, may be culled from the foot-notes to the text of the *Sūtras.*

II. About the text.

(i) For reasons stated above, the text of the Sūtras has been, as a rule, based on one manuscript *K.* But there have been found cases when this basic codex has had to be abandoned and eclecticism resorted to. Thus at III, 1, 18, *K* begins the Sūtra with short *a* (अ) and ends with (आगमः) in the singular. *L* alone begins in the right way and like *A* and *a* reads the last word in the dual number.

(3) *a* and *B* begin a new Sūtra with ह्रस्वोप० in II, 1, 15. It seems to be a better division. The agreement of all the Mss. in introducing the seemingly erroneous accretion, (पकारान्तनि) in the same Sūtra cannot disprove the existence of two different texts. At best, it may go to show that the above-mentioned mistake has come down from a time when the text had not yet assumed two varient forms.

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the real text. But the other Mss. read स्तयश्चेति, i. e, agree in omitting the second syllable, न.. Indeed, *L* which otherwise agrees with *A*, *a* and *B*, here parts company with them. This, however, is due to the peculiar nature of *L*. It often gives readings which evince better preservation of the original text. Thus it alone reads प्राग्या before गृह्य in II, 2, 20.

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b

At III, 3, 20, *K* reads नामेत्य ह०, while all other Mss. place one more syllable (स्य) between (स्य) and (ह).

Again at III, 4, 3, *K* reads समेकाक्षर० instead of the more general version, समस्तमेकाक्षर०.

These instances show that though eclecticism as the universal method employed in collation-work has ceased to be favourably looked upon by critical scholars, its abandonment must not be considered absolute.

(ii) Quotations from the Saṃhitā have been accented and compared with the text of the A. V. In doing so the manuscript authority has often had to be put aside, e. g. II, 2, 16; 17; 19; 20; 21 and 22; III, 1, 16 and III, 2, 25.

(iii) Besides actual extracts from the A. V. some other palpable errors have been corrected, though very sparingly; e. g. II, 4, 9.

(iv) When sufficient ground for hazarding a correction has not been at hand, the tentative nature of a particular text has been shown by the interrogatory symbol (?); e. g. II, 4, 6, etc.

(v) Sometimes, it has been attempted to render the text clearer by breaking sandhi and putting a short hyphen between the various members of a long compound; e. g. II, 2, 16 and 17.

(vi) Finally, punctuation has been improved upon. For instance, *K* does not separate I, 3, 15 from the Sūtra preceding it. On the whole, there has been an increase of five Sūtras. Thus

according to the present edition, there are 226 Sūtras whereas *K* read 221 only.

III. History and title.

The present edition of the *Atharva-Veda-Prātiśākhya Sūtras* brings to light an ancient work of which little was known hereto-fore. The importance of this department of Sanskrit literature—well attested by the well-known publications, within a few years of one another, of Regnier, Weber, Müller, Whitney and Burnell—and the desirability of placing before the eyes of scholars material which has of late been saved from oblivion, have induced me to undertake the work, of which this is the first instalment. When Whitney presented to the American Oriental Society in 1862, his edition of the *Atharva-Veda-Prātiśākhya* or *S'aunakīya Caturadhyāyikā*, unaware what future discoveries would unveil, he could not perceive that the title of his work was well nigh a misnomer. No-where in the single codex, on the authority of which he published his edition of the *Caturadhyāyikā*, was there any indication of the alternative designation. This he admits in clear terms. He says, "That it has any inherent right to be called *the Prātiśākhya* to the *Atharva-Veda* is not, of course, claimed for it; *but, considering the extreme improbability that any other like phonetic treatise, belonging to any of the other schools of that Veda, will ever be brought to light,* the title of *Atharva-Veda-Pr*[illegible] finds a sufficient justification in its

and in its analogy with the names given to the other kindred treatises by their respective editors, Regnier, Weber, and Müller." Indeed, the learned editor was perhaps under the impression that all private libraries had already been too well ransacked to produce any new material. Thus he justifies his edition based on a single manuscript (though, it ought to be candidly admitted, of high instrinsic value) on this make-belief. To them who might regard his effort premature, he says, "this would certainly be the case, were any other copies of the work known to be in existence: to neglect to procure their collation before proceeding to publish would be altogether inexcusable."

But thanks to the honest and laborious interest evinced by prominent scholars like Bühler, Kielhorn and Bhandarkar, not only about half-a-dozen more manuscripts of the self-same *Caturadhyāyikā,* have been found and preserved, but also an unthought-of work has been given to the world of Sanskrit studies. A new and revised edition of the Caturadhyāyikā has thus become a matter of necessity.

But the unexpected appearance of the other kindred treatise has been considered a sufficient justification for its being first taken up in hand. Moreover, it is comparatively a much shorter work. Its total length is about one-half of that of the Caturadhyāyikā. Roughly, it may be contained in the compass of a *Pāṇinian Pāda* of medium length.

IV. Subsequent instalments.

Besides the seven manuscripts described above, two more containing an ancient commentary on the Sūtras have been secured. The second Part will contain the result of the collation thereof along with an original attempt at the elucidation of the text. The introduction to that part will embody a full account of the comparative phonological contributions made by different Prātiśākhyas. An attempt will also be made to ascertain the exact nature of the bearing of the Prātiśākhya on the text of the Atharva-Veda and the possible help it can render in bringing out a better edition of that saṃhitā.

The third instalment in the series will give a fresh edition of the Caturadhyāyikā.

V. The Atharva-Veda Prātis'ākhya and the Caturadhyāyikā.

Every *Vaidika S'ākhā* is supposed to have a separate *Prātis'ākhya*. Thus *Taittirīya Prātis'ākhya* is related to the *Taittirīya S'ākhā* whereas the *Vājasaneya Prātis'ākhya* belongs to the *Vājasaneya Saṃhitā* of the *Yajurveda*. Consequently, there must have been as many *Prātis'ākhyas* as there were *Vaidika* Schools.

Coming to the *Prātis'ākhyas* of the *Atharva-Veda*, the *Caturadhyāyikā* and the present work, it is seen that both seem to belong to the *S'aunakīya Saṃhitā*. At least, their commentators quote examples from it. The exact nature of the relation that subsists between the

kindred phonetic treatises will be discussed in Part II, in all its details. The present work may be a supplementary treatise. Whether any of these comprehends the *Paippalāda S'ākhā*, demands careful and exhaustive study of that *S'ākhā*. The answer to these questions will also find a place there.

VI. The Prātis'ākhya and A. V. Saṃhitā.

Whitney has tried to show that the *Caturadhyāyikā* comprehends first eighteen Books of the *Atharva-Veda*. How much of the same *Saṃhitā* is taken notice of by the present work? Internal evidence tends to show that what is true in the case of the *Caturadhyāyikā* holds good in that of the *Prātis'ākhya* also. Taking words and phrases quoted from the *Saṃhitā*, it seems that the last two Books have been entirely left to themselves. There are certain words which have been read in first eighteen as well as the last two Books. Consequently, it will not avail to refer to them to establish the opinion recorded above; e. g. कृपा, देवगोपा, मरुः, कृम्, वृषभः etc. Nor can those words which are found in the first eighteen Books only, lead to an uncontrovertible decision. Such are, for instance; प्रपा, भूरिधारा, शतधारा, मधुधारा; वृष्ट्या, ग्राह्या, (both in *Instrumental singular*) आशाम्, अर्वाचिनम्, शकल्येषि (II, 1, 5); रयिदाः (II, 4, 3) and सात्रासाह (III, 3, 20) etc. But the Sūtras II, 3, 21 and 22 do carry sufficient weight to justify the above remark. Thus the first of these *Sūtras* teaches that पृथिव्या used in एना पृथिव्या and other texts which it quotes, is in

the *Instrumental case.* It refers to cases occurring at IV, 30, 8; XI, 4, 10; XII, 3, 23 and XVIII, 1, 10; but does not quote मित्र धृष्णुया (XIX, 19, 1). Similarly, the second *Sūtra,* refers to cases where ता is used in the *Neuter gender and Plural number.* It rehearses III, 13, 1; V, 11, 4; IX, 14, 15; XVIII, 1, 11, and XVIII, 2, 6; but has no scope for the same form found thrice in the XX Book. In this way both of the last Books have been excluded from its treatment by the *Prātis'ākhya.*

One more case may be recited in this connection. The Sūtra, III, 3, 33 teaches consonantal conjunction, the first member of which is न्.

A. V. IV, 33, 3; V, 29, 4 and X, 8, 12 are drawn from for illustration. But the same phenomenon found at XIX, 29, 2 has not been included in the series of examples. Nevertheless, it will not be just to conclude this remark without alluding to two cases, namely, Sūtras III, 2, 11 and III, 2, 29. The first of these offers an entirely uncertain text. But the second word (स्ययौ) is read by all Mss. If it implies स्य, XX, 56, 6; 57, 3; and 68, 8 should then come under the jurisdiction of the *Prātis'ākhya.* The other rule teaches that in the word सत्त, the conjunction consists of two तकारs. This word is used at XX, 23, 2. In the light of these citations, either the above opinion shall have to be modified or some justification found for the latter. It may be that the author might have thought five or six examples sufficient for his rules and all of these happened

to be found in the first eighteen Books. It is, however, equally possible to think that while the rule, III, 2, 11 is uncertain, the other (III, 2, 29) may be a spurious one.

VII. *Nature of the treatise.*

One thing that draws attention readily, is the absence of a general phonetic introduction—that never-failing con-comitant of the *Prātis'ākhya literature.* Thus, there is no description of organs of speech; no classification of sounds or treatment of *Sandhi.* Another striking point which at once differentiates it from other kindred treatises, lies in this that although it refers to about three scores of grammatical or phonetic technicalities, it does not undertake to define a single term. Whatever other deduction *apropos* of the chronology of this class of works and various stages in the development of grammatical science in Sanskrit be made from these bald facts, one thing is clear that the present work cannot be an independent dissertation on the subject, and that, on the contrary, it presupposes a mass of grammatical literature.

It is a characteristic of the *Sūtra literature* to refer to divergent opinions held by different teachers. This usage is common enough in the philosophic *Sūtras* and is also observed in the *Prātis'ākhyas.* In Pāṇini, a reference to an authority sometimes implies an additional weight to his own opinions; but much more frequently, does it denote an alternative linguistic pheno-

menon, sanctified by not having been taken exception to by reputed teachers of grammar.

But it is strange that the present treatise hardly, if ever, refers to any other authority, either for approbation or for provisional enunciation. Only at I, 1, 5, an alternative practice in connection with words carrying double accent is noticed. But, even here, it is not at all certain whether it refers to a practice prevailing in a particular region or a class of teachers (प्रत्यञ्चः) whom it regards to be unsupported by antique tradition. For, the usage of kindred words in the language admits of both of these interpretations. Thus Yāska reads at *Nirukta*, II, 1, 2;—

"दातिर्लवनार्थे प्राच्येषु दात्रमुदीच्येषु" ॥

"दो, to cut asunder, is used in regions to the east, whereas, its nominal derivative dātra (दात्रम्) alone is used in those to the north."

Similarly, Pānini uses the word प्राचाम् at IV, 1, 17; IV, 2, 139; VI, 2, 74; VII, 3, 14; VII, 3, 24 etc. to denote the East. Again, he uses उदीचाम् in the sense of the North at III, 1, 19; IV, I, 153; IV, 1, 167 and VII, 3, 46. For the second way of taking these words, Bhattoji Dīkṣit's comment on Pānini, VI, 1, 96 in his *Siddhānta Kaumudī* may be helpful.

"परत्वान्नित्यत्वाच्चेति प्राञ्चः" ॥

Personally, I incline towards the first meaning, and do not think that any section of grammarians, ancient or modern, to be in question.

Another reference is made to S'akalya at II, 1, 5 (शाकल्येप्यादिषु पररूपम्). No doubt, we seem to hear in the word S'akalya a familiar sound. But it is not the renowned grammarian of that name that the author has in view. On the other hand, a particular euphonic amalgamation has been taught in an illustrative manner. In other words, it is an "*atides'a* (अतिदेश) *Sūtra.* It refers to a *gaṇa,* the first member of which (शकल्येपि) occurs at A. V. I, 25, 2. This is no uncommon practice with teachers of Sanskrit grammar. For instance, Pāṇini teaches the same (पररूप) rule at VI, 1, 94. Kātyāyana's *Vārtika* on it presents a close parallel to the *Prātis'ākhya Sūtra.* His words are,

"शकन्ध्वादिषु पररूपं वाच्यम्" ॥

So it will not come a-miss to conclude this section with the remark that our treatise is conspicuous by not referring to any contemporaneous or ancient teacher of grammar and phonetics.

VIII. Authorship and date.

Under these circumstances, it is far from possible to determine the question of authorship of the treatise. *S'aunakīya* school bears a special connection with the Atharva Veda. It is probable that some scion of that family might have originally taught these *Sūtras.* It is equally difficult to determine the chronological position occupied by the *Atharva-Veda-Prātis'ākhya.* The process generally followed in discussing the

chronology of this literature is far from being satisfactory. The *Prātiśākhyas* are, strictly speaking, not grammatical treatises. They are at the best concerned with recording phonetic and other kindred peculiarities which characterised the *Vaidika texts* (*saṃhitās*) of various Schools. Consequently, it will not be right to conclude anteriority or posteriority of a particular *Prātiśākhya* on the basis of it being full of or lacking in discussions of general grammar which does not form any regular part of its constitution. Still, it is very essential to determine the chronological situation of this class of works in the extensive range of *Sanskrit* literature, before any utterance with regard to any single *Prātiśākhya* can be said to be admissible. For this purpose, a bird's eye-view of the growth and development of linguistics in ancient India will not be out of place.

(*A*). *History of the Vedāṅgas.*

When incident on local distance and difficulty of mutual contact, there sprang up differences in the pronunciation of *Vaidika texts* in different families, a general need seems to have been felt of some definite rules in order to fix one system of recitation. Various families of *Vaidika* reciters might have concurred in employing certain uniform modes of pronunciation and these come into prominence. But standardisation in this respect could have been possible only after a long period of active struggle and hard competition. This we learn from allusions to those who upheld still persisting divergent views.

Besides, difference between textual and colloquial language, rendered more glaring by sharp dialectic deviations, afforded enough food to thinking minds. They began to philosophise over the relation that subsists between sound and sense. They observed how the meaning of a word moved along a locus on which its position was determined sometime by accent, sometime by vocal *ablaut*, and, again by some other phenomenon. Gradually increasing interest in Semantics proved a powerful factor in directing scholars' minds towards analytic studies. It was probably in this way that a wonderful, indegenous system of grammar equipped with that well-known appratus of Indicatory letters (अनुबन्ध), augments (आगम) and substitutes (आदेश) was evolved.

Further investigations in the field of linguistic analysis resulted in the discovery of certain phenomena, discussion and illustration whereof led to the formulation of the principles of the Science of Language. These three steps seem to represent, in the main, the line of progress along which the study of language travelled in ancient India. Generalisation of the elements of pronunciation formed the basis of the Science of Phonetics (शिक्षा वेदाङ्ग). Formulation, in general, of peculiarities of pronunciation resulting from euphonic combination and bringing under a system the results of linguistic analysis led to the development of the Science of Grammar (व्याकरण वेदाङ्ग). Comparative study of different

dialects and generalised treatment of grammatical functions—in order to make them applicable, on the basis of analogy, to cases which do not fall in the limited range of grammar proper—became the foundation of the Science of Etymology and Language in general (निरुक्त वेदाङ्ग).

All the three sciences owe their conception to the gradually intensified exigency of right recitation and right understanding of *Vaidika texts.* These were the beacon-lights which lit up the way to ritual efficacy and spiritual evolution. Every twice-born, while yet within his teens, was required to go through a discipline in order to befit himself for his proper profession in accordance with the ideals of Veda. It was incumbent on every *Brāhmaṇa* to be conversant with these and other *Vedāṅgas,* so that he might be well-versed in the *Vaidika* lore. It was his duty to keep the torch of learning a-glowing.

So *S'ikṣā, Vyākaraṇa* and *Nirukta* are inter-related. They form three links of the same chain. This is shown by different treatises on these subjects. Yāska's *Nirukta* is a standing confirmation of this opinion. There the fifth Pāda of the *First Adhyāya* begins with a sentence which at once unites and differentiates the Sciences of Grammar and Etymology; it runs as follows :—

"अथापीदमन्तरेण मन्त्रेष्वर्थप्रत्ययो न विद्यतेऽर्थम-प्रतियतो नात्यन्तं स्वरसंस्कारोद्देशस्तदिदं विद्यास्थानं ...-रणस्य कार्त्स्न्यं स्वार्थसाधकं च ॥"

To put it in English, he says:—

"Besides, certitude in the interpretation of Mantras is not possible without it (*Nirukta*). For him, not cognisant of the meaning, teaching of accentuation and derivation cannot be completely (useful). Hence, while completing grammar, this science has itself an independent function also to perform."

(*B*) *Position of the Prātis'ākhyas.*

It is impossible to think of a time when only one of these equally indispensable subjects could have become the only form of literary engagement. And, it is to that period when scholars of these *Vaidika* Schools were busy with fixing the text of their respective scriptures, that the *Prātis'ākhyas* shall have to be ascribed. Their main topic is phonetics and euphony, not in general but as strictly applicable to one or other of the *Saṃhitās*. But very often they would cross their proper limit and enter in the field of general topics, illustrations whereof must be sought outside a particular text in question. Here they would take cognisance of the floating grammatical material, and, often allude to personages who held divergent views. This hybrid nature of their composition renders it difficult to fix them chronologically beyond all possible misgiving. Nevertheless, it may be said with a fair amount of certainty that regular *S'ikṣā* composition (even in *Sūtras,* if ever extant) is later than the *Prātis'ākhyas.* Final redaction of grammati-

cal aphorisms also seems to belong to a later period. But this does not imply that there were no grammatical treatises when the constitution of the *Prātis'ākhyas* was finally settled.

The seed of these *Vedāṅgas* lies in the *Brāhmaṇas.* Rudiments of Phonetics are cursorily noticed in the *Aitareyāraṇyaka.* The *Taittirīya Upaniṣad* evinces full recognition of the fundamentals of *S'ikṣā.* Its first section is designated *S'ikṣādhyāya,* the second *Anuvāka* wherein runs as follows:—

ॐ शीक्षां व्याख्यास्यामः ॥ वर्णः स्वरः ॥ मात्रा बलम् ॥ साम सन्तानः ॥ इत्युक्तः शीक्षाध्यायः ॥ १ ॥

According to this authority, the science of Phonetics treats of sounds, accent, quantity, quality, intonation and pitch. Finally, in the *Muṇḍaka Upaniṣad, Aṅgiras* exhorts *S'aunaka* to learn the *Parā* and the *Aparā* forms of knowledge. He enumerates the constituents of the second of these in this way:—

"तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति" ॥

"Of them, the *Aparā* connotes, the *Ṛks,* the *Yajus,* the *Sāmans,* the *Atharvaṇas, Phonetics Ritual, Grammar, Etymology, Prosody,* and *Astronomy.*"

Although grammatical and etymological explanations are not rarely resorted to in earlier texts and imply an ever rising tide of kindred discussions, yet it is here that this clear, definite nomenclature has been used for the

What is said above in connection with the double nature of the *Prātis'ākhyas,* will be strengthened by the following quotation from *Uvaṭa's* comment on *Vājasaneya Prātis'ākhya,* I, 169 :—

"वृद्धमिदं शास्त्रमन्यानि शास्त्राण्यपेक्ष्य । शिक्षाविहितं व्याकरणविहितं चास्मिन् शास्त्रे उभयं यतः प्रक्रियते ।"

"The *(Prātis'ākhya) S'āstra* is superior to every other *S'āstra* in as much as it takes note of the principles propounded in the text-books of *Phonetics* as well as *grammar.*"

In other words, the *Prātis'ākhya literature* offers a point where the sciences of Phonetics and Grammar meet.

(C) *Pāṇini and the Prātis'ākhyas.*

(I) The treatment of uncombinable final vowels (प्रग्रह), euphony (सन्धि) and accent (स्वर) supplies the connecting link between grammar proper and the *Prātis'ākhyas.* Comparative study reveals at once that Pāṇini as well as the *Prātis'ākhyas* fall back upon some common store-house. Many aphorisms occur *verbatim* in Pāṇini and in some one of the *Prātis'ākhyas.* There are some rules which convey the same sense but are taught a bit differently. Thus,

(1) उच्चैरुदात्तः ।
(2) नीचैरनुदात्तः ।

Pāṇini I, 2, 29, 30;
Tai. Prā, I, 38, 39;
Vāj. Prā, I, 108-9.
C. A, I, 14, 15, using the words in the Neuter.

(3) समाहारः स्वरितः । Panini I, 2, 31,
Tai Prā, I, 40,
Vāj Prā I, 110

Compare with these the following —

(1) उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः ।
आयामविश्रम्भाक्षेपैस्त उच्यन्ते ॥ Rik Prā, III, 1.

The three words, आयाम, विश्रम्भ and आक्षेप convey the same idea with special reference to the mode of pronunciation

(2) आक्षिप्तं स्वरितम् ॥ C A I, 16

(3) उभयवान्स्वरितः ॥ Vaj. Prā, I, 110.

The word उभयवान् is a paraphrase of समाहारः. These definitions point to two different sources Panini as well as the *Taittiriya Prātis'ākhya* draw from one The *Rik Prātis'ākhya* represents the other The *Caturadhyāyikā* and the *Vājasaneya Prātis'ākhya* commingle them, defining the *Udātta* and the *Anudātta* in one way and the *Svarita* in the other Again,

(4) तस्मिन्निति निर्दिष्टे पूर्वस्य ।
Pānini, I, 1, 66, Vaj Prā, I, 134.

(5) षष्ठी स्थानेयोगा ।
Panini, I, 1, 49, Vaj Prā, I. 136.

(6) { आद्यन्तवच्च । Tai Prā, I, 55.
आद्यन्तवदेकस्मिन् । Panini, I, 21.

(7) { ईकारोकारौ च सप्तम्यर्थे ।
C A I, 74, A P II,
ईदूतौ च सप्तम्यर्थे । Pānini, I, 1,

d

(8) { तस्मादित्युत्तरस्यादेः । Vāj. Prā., I, 135.
आदेः परस्य । Pāṇini, I, 1, 54.

(9) { स्वरितवर्जमेकोदात्तं पदम् । Vāj. Prā., II, 1.
अनुदात्तं पदमेकवर्जम् । Pāṇini, VI, 1, 158.

(II) Coming to the method of treatment, regular evolution may be noticed. For illustration, take the case of *Pragrahas.* The *Rik Prātis'ākhya* disposes it of in a very brief and desultory manner (cf, Paṭala, I, from ओकार आमन्त्रितजः प्रगृह्यः onwards). The *Taittirīya Prātis'ākhya* devotes the whole of its Chapter IV, to the subject. Teaching four aphorisms in the way of an introduction, it goes on rehearsing individual cases that occur in the *Saṃhitā,* related to it. The process of categorical handling of these and other individual cases is observed in the *Vājasaneya Prātis'ākhya,* I, 92–98. The *Caturadhyāyi* becomes more comprehensive and definite. It includes Locatives ending in *ī* and *ū*, monosyllabic particles, indeclinables and vocatives ending in *o.* It devotes nine aphorisms (I, 73–81) to this topic. Finally Pāṇini contracts it to eight Sūtras. Brevity is here surely due to the use of the *Indicatory letters* (अनुबन्ध), e. g. शे (I, 1, 13) stands for अस्मे, युस्मे, etc., which have been severally taught in the *Prātis'ākhyas.*

But this regular development must not be unnecessarily made a certain basis for chronological posteriority of Pāṇini. For instance, take another *Sūtra* of the same section.

ईदूदेद्द्विवचनं प्रगृह्यम् (I, 1, 11).

It comprehends, for instance, the case of (अमू), duel from the Pronominal base (अदस्), containing (मृ). Hence the next Sūtra (अदसो मात्, I, 1, 12) is taught for the Plural form (अमी) only, which does not come under the jurisdiction of the first rule. Certainly, then, the *Prātis'ākhyas* are more definite and to the point here; cf.

अमी बहुवचनम् । C. A. I, 78.

अमी पदम् । Vāj. Prā. I, 98.

At the most, these and other similarly double-mouthed junctures establish parallel development of the *Prātis'ākhyas* and the *Sūtras* of Pāṇini.

(III) Comparing the terminology employed by Pāṇini and the *Prātis'ākhyas*, the subject may be dealt with under six separate heads:—

(1) Common terms which all use but none defines, e. g. व्यवाय (*Intervention*); उपसर्ग (*Preposition*); समास (*Compound*); बहुलम् (*Optionally*), आमन्त्रित (*Vocative*); निपात (*Indeclinables*); मतु (प्) (*Possession*) and others.

These show that both, the *Prātis'ākhyas* and Pāṇini, depend for the usage thereof on some previous stock.

(2) Terms, which Pāṇini alone uses as well as defines; e. g. सम्बुद्धि (*Vocative Singular*); प्रातिपदिक (*Nominal base*) etc. The *Prātis'ākhyas* do not evince familiarity with these later and special terms. They tc

ones, denoting general grammatical functions such as आमन्त्रित (*Vocative*), पद (*word*) and नाम (*noun*).

(3) Terms, which Pāṇini as well as the *Prātis'ākhyas* employ but which the latter alone care to define; e. g. आम्रेडित (*Repetition*) etc. cf., द्विरुक्तमाम्रेडितम् पदम् Vāj. Prā., 146. If direct priority of the *Prātis'ākhyas* to Pāṇini is not proved by this point, one thing is certain that this and other similar terms had become more widely known when Pāṇini flourished than they were when the authors of the *Prātis'ākhyas* wrote these works. Otherwise the fault of needless tautology would have to be laid at the door of the writers of such a laconic literature.

(4) Terms which Pāṇini as well as the *Prātis'ākhyas* use and also define; e. g. उपधा (*Penultimate letter*); अपृक्त (a term or word having one letter only); प्रगृह्य (*uncombinable final*) etc. This is somewhat puzzling. But a searching comparison will certainly supply the necessary ground to explain it.

(*a*) Pāṇinian grammar is more comprehensive and widely applicable than any of the *Prātis'ākhyas* can in consistency with its function afford to be. Taking, for instance, the case of (प्रगृह्य), Pāṇini's definition ceases to be an unjustifiable repetition. The *Prātis'ākhyas*, establishing as they do

the relation between the *Pada* and the *Saṃhitā Pāṭhas,* always think of the word (इति) coming after a (प्रगृह्य). Hence their definition can never dispense with this word; cf,

प्रकृत्येतिकरणादौ प्रगृह्याः (Rik. Prā. II, 27).

Surely, the following *Prātis'ākhya-Sūtras* somewhat transgress in the field of grammar proper.

प्रगृह्याश्च प्रकृत्या C. A. III. 33; and,

न प्लुतप्रग्रहौ Tai. Prā. X. 24.

It is not a long way between the latter rule and the Pāninian Sūtra,

प्लुतप्रगृह्या अचि नित्यम्। VI, I, 125.

(*b*) There are a few points where there is a real difference of views and this renders separate definitions necessary. For instance, (अपृक्त) denotes a monosyllabic word, whatever kind of a word it may be, in the *Prātis'ākhyas.* It is interesting to note how all these treatises agree upon it; cf.

एकवर्णः पदमपृक्तः, Tai. Prā. I, 54;

एकवर्णः पदमपृक्तम्, Vāj. Prā. I, 151.

The same is implied in the following Sūtras,

उकारस्येतावपृक्तस्य। C. A. I, 72.

निपातोऽपृक्तोऽनाकारः । C. A. I, 79; and,

त्रीणि पदान्यपृक्तमध्यानि । C. A. IV, 113.

But Pāṇini restricts the term to a suffix (प्रत्यय), consisting of a single letter, cf.,

अपृक्त एकाल् प्रत्ययः (I, II, 41).

(c) Finally, Pāṇini is compelled to define again old terms in order to fit them in with his new machinery of *Indicatory letters* (अनुबन्ध); e. g. उपधा, always implies a penultimate letter. But, cf.,

वर्णादन्त्यात् पूर्व उपधा । C. A. I, 92;

अन्त्यात् वर्णात् पूर्व उपधा । Vāj. Prā. I, 35; and,

अलोऽन्त्यात् पूर्व उपधा । Pāṇini, I, 1, 65).

(5) Terms, which the *Prātis'ākhyas* as well as Pāṇini employ, but latter alone defines; e. g.

सार्वधातुक; अभ्यास etc. Thus,

इति सार्वधातुके । (A. V. Prā, II, 4, 2);

अभ्यासाच्च । C. A. II, 91.

अभ्यासव्यवायेऽपिस्थः । C. A. II, 93.

अकारस्याभ्यासस्य बहुलम् । C. A. III, 13;

अभ्यासविनतानां च । C. A. IV, 82; and finally,

अभ्यासस्य परोक्षायाम् । C. A. IV, 84.

In all these *Sūtras*, this class of terms has been used but nowhere defined. Other *Prātis'ākhyas* do not use these terms. Of all these treatises, those related to the *Atharva-*

Veda are the most grammatical, *i.* e. bear greater affinity with regular grammar and are full of grammatical technique. It is not to be imagined that Pāṇini was the first grammarian to use these terms. On the other hand, we have seen above (iii, 4, c.) that he often defines old terms to make them part and parcel of his own grammatical appratus. It seems that the *Prātis'ākhyas* were familiar with other *pre-Pāṇinian* grammars which employed these terms and wherefrom the great grammarian himself borrowed them. This will be more vividly brought home to the reader by the consideration of the last item (6) of this topic.

(6) Terms, which the *Prātis'ākhyas* alone use but do not define; e. g. परोक्षा in the sense of the Perfect Tense (C. A. IV, 84); नैगमी in the sense of the Vedic Subjunctive (लेट्) (A. V. Prā., II, 3, 21); (प्रेपणी), the Imperative or the Potential Mood (A. V. Pra., II, i, 11; II, iii, 20) and others. These terms show clearly that they were taken from some independent stock. They must have been commonly known when the *Prātis'ākhyas* were written. Pāṇini's gigantic effort bent every linguistic item to one system and, consequently, some of these rational terms also were sacrificed for the sake of brief, though dead, *Indicatory letters* (अनुबन्ध).

It is interesting to note how Burnell arrived

at a similar result by an independent study of the *Riktantra Vyākaraṇa.* Speaking of terms like these, he says,

"These words belong to the older or what I have termed the Aindra School of Grammar, and where any of the words in question are used by Pāṇini it is with a new meaning—"

He sums up the whole position in the following words:—

"All existing Prātiśākhyas are, in their present forms, later than Pāṇini, but some (e. g. the Ṛikprātiś;) have been but little modified, while the others have suffered more. All, however, belong to a school that existed before Pāṇini invented his system."

D. The Atharva-Veda Prātis'ākhya.

Finally, let us see the direct bearing of the foregoing discussion on the chronological situation of the *Atharva-Veda Prātis'ākhya.* It does not allude to any other authority and this would apparently invest it with a mark of hoary antiquity. But this assumption is only momentary. For, it employs so many technical expressions and defines none. This alone is enough to preclude its independence.

Secondly, which other regular *Prātis'ākhya* does not think it worth-while to begin with a detailed description of Sanskrit phonetics? Yet, this treatise can afford to neglect such an introduction. Certainly, this must be explained by

assuming its supplementary character. Naturally, it ought to be placed after the *Prātis'ākhyas* of other Vedic Schools had sufficiently progressed.

But Pāṇini's relation with the *Prātis'ākhya-literature*, in general, holds good in this particular case as well. Although of all the *Prātis'ākhyas*, this alone uses the term (सार्वधातुक) which has been defined by Pāṇini, yet it is inconceivable that the *Prātis'ākhya* could have been indebted to him for this usage. As shown above, he often defines old technicalities in the terms of his various *Indicatory letters.* The *Sūtra*,

तिङ् शित् सार्वधातुकम् । Pāṇini, III, 4, 117.
indicates that the author intended to determine the character of a general term by using his own invention. The *Pratyāhāra* (तिङ्) and the meaning of (शित्) reveal themselves only when Pāṇini is studied. Had the *Prātis'ākhya* derived this and other kindred term [illegible] it should have evinced its [illegible] Alphabet and *Anubandhas.* Moreover, it should not have used terms which Pāṇini had replaced for all time to come by his more laconic technique, easily adaptable to his system. Thus, besides *those already enumerated under the previous head,* the *Atharva-Veda Prātis'ākhya* employs (आबाध) in the sense of *subsequence* at II, 1, 14; III, 1, 3; अद्यतनी (the *Present Tense;* II, 2, 5); ह्यस्तनी (the *Past Tense;* III, 2, 5). To conclude this section, the treatment of accent in the *Prātis'ākhya* also gives a clue to the probably later stage of growth observed in Pāṇini. To take an

instance, both describe double-accented words and refer to them in a similar way by forming a gaṇa after a headword. But the *Prātis'ākhya Sūtra*,

द्विरुदात्तं वृहस्पत्यादीनाम् (I, 1, 4)

does not differentiate between two classes of words which carry double accent, namely, archaic genitive compounds like वृहस्पतिः; शचीपतिः, and copulative compounds like उषासानक्ताः, मित्रावरुणा. But Pāṇini enunciates two aphorisms for the selfsame purpose; cf.

उभे वनस्पत्यादिषु युगपत्। VI, 2, 140;
देवताद्वन्द्वे च। VI, 2, 141.

But even here, a comparative study will show how the period of systematisation of the *Prātis'ākhyas* becomes co-eval with that of Grammar proper. Thus the *Vājasaneya Prātis'ākhya* teaches that these Devatā Dvandvas bear double accent when not in the Vocative case;

देवताद्वन्द्वानि चानामन्त्रितानि। I, II, 48.

This provision makes up for a deficiency, even in Pāṇini.

Reserving further elaboration of this interesting, though thorny, topic of comparative study of this literature for the subsequent instalment of this work, this much may be safely stated that our *Prātis'ākhya* depends to a considerable extent for its material on other kindred works and that, though indebted to old grammarians, does not bear the stamp of Pāṇini.

IX. Division and Subject matter.

The treatise comprises 226 Sūtras in all. They are arranged into three Books (*Prapāṭhakas*). The First Book has three chapters (*Pādas*) whereas each of the other two contains four chapters. There are fifty-nine *Sūtras* in the First Book, eighty-four in the Second Book and eighty-three in the Third Book.

(I, i, 1—3). Introductory; salutation to Brahma-Veda and importance of *Padas* in the constitution of *Saṃhitā*.

(4—5) Description of double-accent.

(6—9) Accentual peculiarities resulting from vowel *Sandhi*.

(10—17) Accent in the case of *Kṛdanta* words, prepositions etc.

(18—28) Accent in the case of Vocative and verb.

Pāda, II.

(1—4, 9) Accent of special words on the first syllable, e. g. त्रिप्, अर्घ etc.

(6—8) Accent on the second syllable.

(5 & 10—16) Final accent.

Pāda, III.

(1) Compound-accent, not on the first member.

(2—8) *Enclitics.*

(9—16) Treatment of *St* ..

Book II, Pāda, I.

(1—15) Treatment of peculiarities observed in certain words and suffixes.

Pāda, II.

(1—22) Discuss doubtful nominal forms with hints on accent.

Pāda, III.

(1—11) Peculiarities of certain forms of *Sandhi.*

(12—17) Words in which some consonant is doubled.

(19—29) Discuss finals, mainly, those at the end of the first member of compounds.

Pāda, IV.

(1—3) Peculiarities in the case of द्र.

(4—18) Treatment of words, accented on the last syllable and *avagraha* in the case of words ending in *m, n* etc. when followed by words beginning with similar consonants.

Book III, Pāda, I.

(1—2) Where *repha* is kept as such.

(1) Treatment of Vocatives in *o* (ओ).

(4—6) Absence of *avagraha* in घा preceded by अवि; *repitition-compounds.*

(7—8) Negation and otherwise in c nection with (षत्व), (णत्व (उपाचार), (दीर्घत्व) etc.

(9—12) Shortening of vowel bef possessive suffixes, second m ber in a compound a lengthening of the same un certain conditions.

(13—22) Description of other kind irregularities.

Pāda, II.

(1) Treats of verbal forms of ऋ preceded by the preposition उ

(2) Refers to such uncommon for as मही in the dual.

(3) Deals with words ending *takāra.*

(4) Where the termination (सु) the Nominative case comes af feminines in long ई.

(5) Forms of the इ, to go, beginni with ए.

(6—8) Where a preposition is not co bined with a verb.

(9—33) Different conjunctions of cc sonants.

Pāda, III.

(1—3) Treatment of final *n*. (न).

(4—10) *Visarga* and *ṣatva.*

(11—13) Elongation of a preposition.

(14—19) The same phenomenon in certain other cases.

(20—21) Shortening in the case of the word नाम and *nipātas* and *Avyayas.*

Pāda, IV.

(1) Treatment of words ending with अंच्.

(2—5) Vṛddhi in certain cases.

(6—7) Scope of option in the Vedas.

X. Acknowledgement.

With these preliminary remarks, this part of the work is put forward. But I cannot adequately express my deep sense of gratitude to my revered teacher, Mr. A. C. Woolner, Dean of the Punjab University. He has spared no opportunity of guiding, directing and helping me in bringing out this edition. I feel great pleasure in acknowledging the help rendered by my friend and colleague, Pandit Bhagavadatta, of the D. A. V. College, Lahore, in the collation of Mss. as well as giving definite suggestions from time to time. In fact, the very idea of undertaking the work is due to him to a great extent. I, also, express my thankfulness to Dr. S. K. Belvalkar of the Deccan College, Poona, for having evinced interest in the work and sent the required Mss. promptly.

VAIDIKA ĀS'RAMA,
LAHORE,
October, 1922.

Vishva Bandhu Vidyārthī.

अथर्व-प्रातिशाख्यम् ।

ओ३म्

विश्वानि देव सवितर्दुरितानि परासुव ।
यद्भद्रन्तन्न आसुव ॥ यजु० ३०।३ ॥ १ ॥

हृदिस्थितो यो मनसोऽप्यगोचरः
समाधिगम्योऽनुभवैकदर्शनः ।
सतां निषेव्यो भवपाशनाशनो
हरिर्मदीयां स धियं प्रचोदयेत् ॥ २ ॥

अथ श्रीअथर्ववेदप्रातिशाख्यसूत्राणि ।

ॐनमो ब्रह्मवेदाय ।

अथातो न्यायाध्ययनस्य[1] पार्षदं वर्त्तयिष्यामः ॥ १ ॥

पदानां संहितां विद्यात्[2] ॥ २ ॥

पदविधिरिति[3] ॥ ३ ॥

द्विरुदात्तं बृहस्पत्यादीनाम्[4] ॥ ४ ॥

प्रत्यश्चां द्वे उपोत्तमे ॥ ५ ॥

अवर्णमध्य आकार एकादेशे विशेषः ॥ ६ ॥

अवर्णान्ताच्च ॥ ७ ॥

ईकारादौ च ॥ ८ ॥

एकारादौ च ॥ ९ ॥

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1. *P*, ष्ये for ष्यय, evidently an error. 2. *L*, reads *Sūtras* 2, 3 and 4 as one *Sūtra*. 3. *a*, unites *Sūtras* 4 and 5. 4. *A*, *a* and *L*, long ई.

कृदन्ते ह्युपसर्गे[1] ॥ १० ॥

गतिपूर्वो यदा धातुः ॥ ११[2] ॥

उपसर्गपूर्वमाख्यातम् ॥ १२ ॥

वचने वचने पूर्वम् ॥ १३ ॥

एके[3] न द्वे ॥ १४ ॥

द्विनतिकानि[4] वा ॥ १५ ॥

परकारणानि ॥ १६ ॥

परयोगीनि[5] ॥ १७ ॥

अर्धपादादिषूदात्तमाख्यातमामन्त्रितपदम्[6] ॥ १८ ॥

व्याघ्रादीन्यनुदात्तानि पादादीनामपोदितम्[7] ॥ १९ ॥

वाक्यविपर्यये पदलोपेषु[8] पादादिवत्[9] स्वरः ॥ २० ॥

चयोगादनिघातः[10] ॥ २१ ॥

वायोगादनिघातः ॥ २२ ॥

आमन्त्रिताद् आद्युदात्तात् ॥ २३ ॥

लुप्तकारणान्यकारणानि[11] वा ॥ २४ ॥

अन्ययोगादनिघातः ॥ २५ ॥

न हीत्यनेन युक्तानि ॥ २६ ॥

यदित्यनेन[12] समस्तेन ॥ २७ ॥

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1. L, त्त for कृ; ह्र for ह्यु; *B*, Om. Stop after र्गे. *2. L*, combines *11* and *12*. *3. A*, एकन for एकेन. *4. L*, ०त्ति for ०ति. *5. a*, योगिति for ०गीति. *6. K* and *S* आख्यातामन्त्रित for ०तमाम०; *K, S, L*, आमन्त्रितं for ०त०; *S*, Om. पदम्. *7. A, a, B, L*, पदा० for पादा०. *8. B*, लौपेषु for लो०. *9. L*, पदादि० for पादादि०. *10. B*, चायोगा०, for चयो०, a case of retrospective false analogy, cf. *Sūtra 22*. *11. A, a* and *B*, करण for कारण. *P*, काण for the first कारण in the text, an oversight. *12. L*, एतेन for अनेन.

वचनात् परेण च सर्वत्र युक्तं वाऽपवादो वा लुप्तं वा तत्पदं येन योगः ॥ २८ ॥ १ ॥

इति प्रथमः पादः ॥

द्विपो बहुवचनम् ॥ १ ॥

आमन्त्रितं[3] दैवं दैवीरिति सर्वत्र ॥ २ ॥

अर्धस्याऽसमविभागे ॥[4] ३ ॥

नपुँसकस्य तस्येदमिति वा[5] ॥ ४ ॥

जातिरन्तोदात्तम्[6] ॥ ५ ॥

द्वितीयोदात्तानि ॥ ६ ॥

अकारात् प्रतिषेधात् परमुदात्तमजरादीनाम् इति ॥ ७ ॥

अकारान्तो ब्रह्मा ब्रह्मण इत्यस्मिन्नर्थे ॥ ८ ॥

न[7]पुँसकमाद्युदात्तं ब्रह्म ॥ ९ ॥

अन्तोदात्तानि ॥ १० ॥

का[8]व्येति संज्ञायामग्रन्थे ॥ ११ ॥

दक्षिणा त[9]द्धितान्तम् ॥ १२ ॥

आशामाशिपि ॥ १३ ॥

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1. B, वचनापराणि; *P*, *S* and *K*, वचनपरा॰. *2. A*, *a*, चापवादो॰; *L*, वापदो॰ for वापवादो॰. *3. B*, *S* आमन्त्रित for ॰तं; *a*, वी: for दैवी:; *L*, देवे for दैवं; *a*, सर्वत्रं for ॰त्र. *4. A*, *a*, *B*, Om. Stop. *5. P*, *S*, *K*, *L*, unite *4* and *5*. *6. A*, ॰न्तौ for ॰न्तो. *7. a*, *B*, read *Sūtra 8* and *9* as one. *8. K*, काव्यमिति संहितायामग्रन्थे; *S*, काव्य इति॰; संहिता is probably better, but the agreement of so many Mss. has induced the editor to adopt संज्ञा as a tentative reading. *9. B*, [illegible] .

अर्वाचीनमिति[1] प्रत्ययान्तरं वा ॥ १४ ॥
महो देवस्य महतो देवस्येति ॥ १५ ॥
[2]तद्वर्णलोपोऽन्तोदात्तत्वं च ॥ १६ ॥ २ ॥ ४४ ॥

इति द्वितीयः पादः ॥

पूर्वपदप्रकृतिस्वरा[3]ऽपवादः ॥ १ ॥
अनुदात्तानि ॥ २ ॥
आख्यातानि नामसदृशानि ॥ ३ ॥
[4]कम् इति निपातः ॥ ४ ॥
यथेति नि[5]पातः ॥ ५ ॥
आख्याता[6]न्युपसर्गसदृशा[6]नि ॥ ६ ॥
आमन्त्रितानि स्वरविशिष्टानि ॥ ७ ॥
पादादीनामपवादः ॥ ८ ॥
आदिस्वरिता[7]नि ॥ ९ ॥
एकाक्षराणि स्वरितानि ॥ १० ॥
अनुदात्तानि स्वरितानि ॥ ११ ॥
द्वियकाराण्युत्तमे ॥ १२ ॥

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1. *a*,—इतिं प्रत्य॰. *2.* *A*, Om. Stop between *15* and *16*; *K*, तद्वर्णोपोदात्तत्वं च; *A*, तद्वर्णोलोपोंतोत्तत्वं च. The editor had constructed a sort of eclectic text which, however, *L*, procured later on, fully supported. *3.* *L*, Visargas (:) after ॰पद and ॰ स्वर; *P*, *S*, *K*, ॰स्वरः तस्यापवादः. *4.* *A*, *a*, *B*, किम्. It is, however, wrong, किम् is not a निपात्. *5.* *a*, पातः for निपातः. *6.* *B*, आख्यात्यानि; *a*, सदृश्यानि, probably under the retrogressive and progressive influence of ॰न्यु॰. *7.* *S*, आदिः.

सर्वलिङ्गवचनेष्वसमासे तन्वोपस्पृशतेति ॥ १३ ॥
चत्वारि क्षैप्रश्च पंचपद्यामंतोदात्तादीन्या(?)यात् ॥ १४॥
उँकारस्य सर्वत्र ॥ १५ ॥ ३ ॥ ५९ ॥

इति तृतीयः पादः ॥ प्रथमः प्रपाठकश्च समाप्तः ॥

अथ द्वितीयः प्रपाठकः ।

कॅन्यया ॥ १ ॥
एकारो विभक्त्यादेशश्छन्दसि ॥ २ ॥
सचेतिरन्यत्र ॥ ३ ॥
अर्कमिति मकारलोपः ॥ ४ ॥
शकल्येष्यादिषु पररूपम् ॥ ५ ॥
ईकारोकारौ च सप्तम्यर्थे ॥ ६ ॥
पूर्वमित्यस्मिन्नर्थे सयकारम् ॥ ७ ॥
यकारलोपः प्रत्ययान्तरं वा ॥ ८ ॥
अपँवादो वा ॥ ९ ॥
घृपभ इति॰ देवताऽऽख्यानम् ॥ १० ॥

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1. A, a, B, तस्वोपस्पृशतीति; L, तन्यो०; P, S, K, तन्वो०; a, ends with तिति and B, with ति only. For the text, cf. A. V. I, 33, 4 and XVI, 1, 12. 2 S, पंचपंतोदात्ता० a, ०पद्योमंतो०; P, ० निन्यायात्. 3. A, a, B and C only read 15 separately. 4. S, B, कन्यला. 5. L, सचत्ति०. 6. L, आक० Om. visarga (:) at the end. 7. A, इंकाराकारौ; L, ०ीकारौ, for the Text, cf. Pāṇini, I, 1, 19 and Caturadh· ˜ ˉ I, 8. a, अत्पादो वा. 9. A, a, B and C, Om. the

अस्तेः[1] प्रेषण्या मध्यमस्यैकवचनम् ॥ ११ ॥

इत्येतेरिहीत्यन्यत्र[2] ॥ १२ ॥

परस्तात् पुरस्तादन्यानि[3] ॥ १३ ॥

एकारान्तान्याकाराऽऽबाधे[4] ॥ १४ ॥

यान्याऽऽकारोपधानि(पकारान्तानि?)[5]मकारान्तानिस्त्रियै(?)-कवचनानि ह्रस्वोपधानि पुँवचनानि ॥ १५ ॥ ४ ॥ ७४ ॥

इति प्रथमः पादः ॥

ऊष्मान्तानि स्वरान्ताऽऽबाधानि ॥ १ ॥

लोपसंदेहे ॥ २ ॥

तृतीयासंदेहे सांताच्च[6] ॥ ३ ॥

आकारान्तात्[7] प्रत्ययलोपिनः ॥ ४ ॥

आख्यातं गकारान्तादेव[8] ॥ ५ ॥

भूतेऽद्यतन्या[9] मध्यमस्यैकवचनम् ॥ ६ ॥

एना अनुदात्तम्[10] ॥ ७ ॥

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1. *A*, *a*, *B*, आस्तेः; *L* आस्ते; *K*, *S*, *L*, प्रेषण्या; *a*, Stop after आस्तेः, adds तेतेरिहे (?) before प्रेषण्या, probably an erratic anticipation of *Sūtra*, *12*; *P*, प्रपण्याध्यमस्य, an error and not a *Var lec.* 2. *a*, *B*, इत्ये० हेहीन्यत्र; *L*, इत्योते० हेत्यन्यत्र. 3. *L*, ०न्यति. 4. *S*, *P*, आकारान्ताबाधे. 5. *L*, ०एकारान्तानि स्त्रियै०. पकारान्तानि seems to be an erroneous accretion. All Mss, however, concur in this mistake; *a*, *B*, begin a new *Sūtra*. at ह्रस्वो०; it may be a better division. 6. *L* संत्तांच्च. 7. *A*, *P*, *S* and *K*, अकारा०, for आकारा; *P*, *S*, *K'* also add च before प्रत्य०; *a*, ends ०लोपिनिः. 8. *S*, *P*, ङकारा० for गकारा०; *a*, *A*, *B*, *L* alone stop after एव. 9. *P*, ०त्रहुते द्वितन्या०; *a*, *B*, अद्यतन्य for ०न्या. 10. *L*, Om. Stop.

ऊष्मान्तानि सकारे परतः संयोगादौ च ॥ ८ ॥

शकारादौ च ॥ ९ ॥

विश्वा विसर्जनीयान्त(न्ता ?): ॥ १० ॥

स्वरान्तान्यूष्मान्ताऽऽद्युदात्तानि ॥ ११ ॥

एना अन्तोदात्तम् ॥ १२ ॥

स्वरान्तानि सकारेपरतः संयोगादौ च ॥ १३ ॥

गोपा मे स्तमभूतं गोपेति द्विवचने ॥ १४ ॥

एकवचनंद्विवचनबहुवचनान्यूष्मान्तानि ॥ १५ ॥

प्रपा-कृपा-देवगोपा-इत्यतोऽन्यानि पा इत्यूष्मान्तानि॥१६॥

भूरिधारा-शतधारा-मधुधारा-इत्येकवचनानि ॥१७ ॥

स्त्रीबहुवचनान्यूष्मान्तानि ॥ १८ ॥

स्तनयंश्चेति वृष्ट्या, पर्जन्यस्य वृष्ट्या, अभीपतो वृष्ट्येति तृतीयैकवचनानि ॥ १९ ॥

ग्राह्याऽमित्रान्, ग्राह्यां गृहा(:), ग्राहैनं विध्यामीति ॥ २० ॥

एना पृथिव्या, पृथिव्योऽरसा, संत्वा दधामि पृथिवीं पृथिव्या, दिवा पृथिव्येति ॥ २१ ॥

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1. a and B, उष्मान्ता° for ऊष्मा°. 2. B, सकारादौ for शका°. 3. a, B, एता for एना. 4. A, a, B, L, alone read द्विवचने after इति. 5. A, a, B, L, Om. °द्विवचन°; for textual certitude mark the plural ending of the *Sūtra*; B, Om. Stop between 14 and 15. 6. A, a, B, कृपा(पां) for कृपा°; P, Om. पा in कृपा°; A, a, B, पाद् for पा इत्यू°. 7. A, स्तनंनिति; a, स्तेनयंनिति; B, स्तेनयंनति; others, स्तयश्चेति; but, for the Text, cf. A. V. I, 12, 1. 8. a, ग्रहा for गृहा (:); L, गहान्, probably after अमित्रान्; all except L, Om. ग्राह्या before गृहा; a, विद्यामि for विध्यामि. 9. a, पृथिवी for °वीं; B, Om. पृथिव्या दिवा after पृथिवीं.

ता वो नामानि[1] सिन्धवः, त्वं ता विश्वा, यस्ता विजानात्, आ घा ता गच्छान्, सर्वा ता यम अर्प्पितेति[2] नपुंसकबहुवचनानि ॥ २२ ॥ ५ ॥ ९६ ॥

इति द्वितीयः पादः ॥

प्रो[3] दीर्घः ॥ १ ॥

भूतेङः[4] स्यादितः ॥ २ ॥

छन्दसि[5] ॥ ३ ॥

अदन्तस्य[6] ॥ ४ ॥

एष स[7] व्यञ्जने ॥ ५ ॥

एकादेशे तु ॥ ६ ॥

आकारात्[8] ॥ ७ ॥

कृदन्ते अन्यवर्णान्तांच[9] ॥ ८ ॥

एना एहा आदयः प्रकृत्या[10] ॥ ९ ॥

ते प्रगृह्यमध्ये[11] भूतादिभ्यः ॥ १० ॥

पतिरुत्तरपदमाद्युदात्तम् ॥ ११ ॥

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1. *P*, नानामानि संधव०; *A*, *a*, *B*, सिन्धवःस्त्वम्; *a*, घा for वा, गच्छन् for गच्छान्; *A*, गच्छात्सर्वा, without the nasal. 2. *L*, Stop after इति. 3. *L*, प्रा for प्रो. 4. *A*, *S*, Om. Anusvāra on भूतें०; *a* and *B* only read ०ङ.: with visargas. 5. *L*, puts *Sūtra*. 3 and 4 together. 6. *L*, अदन्त्यस्य. 7. All except *K* agree. *a* and *L* Om. Stop after *Sūtra*, 5. 8. *a*, *A*, *L*, no Stop after आकारात्. 9. *A*, *a*, *B*, Om. nasal in ०न्ताच्च. 10. All except *S* and *P*, प्रकृत्याः for प्रकृत्या. 11. *A*, *a*, *B*, *L*, Stop after ०मध्ये.

[1]द्वियकाराणि ॥ १२ ॥

[2]द्विर्जकारे ॥ १३ ॥

द्विर्ल्लकां[3]रम् ॥ १४ ॥

द्विपकाराणि ॥ १५ ॥

द्वितकाराणि ॥ १६ ॥

द्विनकाराणि ॥ १७ ॥

एकारान्तानि ॥ १८ ॥

नाना[4]पदानि ॥ १९ ॥

अभ्यासस्य ॥ २० ॥

आका[5]रान्तानि प्रेपण्या मध्यमस्यैकवचनानि ॥ २१ ॥

नैगं[6]मी तकाराऽऽख्याथे ॥ २२ ॥

[7]स्वरितान्तान्युदात्तसंहितान्युदात्तेनैकादेशे ॥ २३ ॥

प्रतिषे[8]धं उदात्तोऽसदादेशे ॥ २४ ॥

ङकारावग्रहाणि ॥ २५ ॥

नकारावग्रहे प्रकृतिभावश्च[9] ॥ २६ ॥

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1. *B*, द्व for द्वि; *a*, ०प्रकाराणि for ०पकाराणि. *2.* *A*, *a*, *B*, *L*, Om. र् at tho top. *3.* *a*, द्वि for द्विर्; *B*, लकारः for लकारम्. *4.* *S*, ०पधानि for ०पदानि. *5.* *P*, *S*, *K*, *L*, begin with short अ; *L*, stops before प्रेपण्याः; *A*, प्रैपण्याः for प्रेपण्याः. *6.* *K*, निगमी; *A*, *B*, नकारा० for तकारा०. *7.* *P*, स्वरितात्ता०; *A*, *a*, *B*, उदात्तं संहितानि. *8.* *A*, प्रतिषेधे....शोङकारा०; *B*, मतिपेदे तूदा०; *P*, प्रतिपध०. *9.* *a*, *B*, read *Sûtra*, 26 and 27 together.

[1]मकारावग्रहाणि ॥ २७ ॥

[2]सु इत्येतेनोपसर्गेण ॥ २८ ॥

स्वशब्देन ॥ २९ ॥ ६ ॥ १२५ ॥

इति तृतीयः पादः ।

ददातेः ॥ १ ॥

इति सार्वधातुके ॥ २ ॥

रयिं दा[3] इति[4] भूते ॥ ३ ॥

समानाधिकरणे समानार्थे प[5]दव्यवायेऽप्यसे शतादीनि चान्तोदात्तानि ॥ ४ ॥

लुप्तशेपेणावग्रहः प्रकृत्या[6]देशश्च ॥ ५ ॥

दन्तपादहृदयो[7]दकनासिकासहसमानरात्रिजायादारुमासाः पुंसि शेकृच्छ्मावद्गंभीरमिति (?) ॥ ६ ॥

नलोपे च पादस्य[8] ॥ ७ ॥

दीर्घायुत्वा[9]यादिषु च ॥ ८ ॥

[10]पातयतेर्दीर्घोपधस्य ॥ ९ ॥

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1. *a*, सुकारा०; *B*, लकारा०; *L*, पकारा०. 2. *a*, म इत्येतेन. 3. *A*, सार्वधातुके; *a*, सर्वाधातुके. 4. *B*, दि for दा (:), but see *A. V. II*, 5, 6. 5. *A*, *B*, Om. प in पदव्य०; *K*, ०व्यव्याये; *P*, ०व्यव्याहेत्व्य०; *a*, शदादीनि for शतादीनि; चान्ते for चान्तोदा०; भवान्तो दा०; *L*, वांतोदा०. 6. *P*, प्रत्यादेशश्च for प्रकृत्या०. 7. *K*, ०हृदयोनाः सहमान०; *A*, दारुसमासा००वद्गम्भीरमिति; *a*, दारुदासा; *B* follows *A*; *P*, ०नासहसमान०० दासा०. 8. *L*, पादस्थे for पादस्य. 9. *S*, दीर्घायुदिषु. 10. *A*, *B*, *a*, *L*, पातयंते. ६ at the end not in Mss.

पादयतिरन्यत्र ॥ १० ॥

पद्यतिरन्यत्र ॥ ११ ॥

सयकाराणि ॥ १२ ॥

तमित्यस्मिन्नर्थे ॥ १३ ॥

उत्तमा उत्तमेष्विति ॥ १४ ॥

तकारान्ते ॥ १५ ॥

नकारान्तानि मकाराऽबाधे ॥ १६ ॥

मकारान्तानि ॥ १७ ॥

नकारान्तानि ॥ १८ ॥ ७ ॥ १४३ ॥

इति चतुर्थः पादः । इति द्वितीयः प्रपाठकश्च ।

अथ तृतीयः प्रपाठकः ।

रेफप्रकृतिघोषवत् स्वरेषु ॥ १ ॥

अव्ययानि च ॥ २ ॥

आमन्त्रित उकार इतावनार्षे प्रकृत्या ॥ ३ ॥

अपिपूर्वो दधातिः ॥ ४ ॥

आम्रेडितसमासस्य ॥ ५ ॥

अनाम्रेडितानि म्रे(?)डितसदृशानि ॥ ६ ॥

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1. *A*, *B*, तंकारांते. *2.* *A*, *a*, *B*, *L*, सकारान्तानि. *3.* *L*, °स्वारेषु for °स्वरेषु. *4.* *A*, चुकार for उ°; °नार्थे for °नार्षे; for Text, cf. *C. A.*, *I*, *81.*; *K*, *A* and *B*, प्रकृत्याः at the end. *5.* *L*, यदाति; *A*, *B*, *K*, *P*, दधाति; *S*, दधामि. *6.* *L*, आमृ°; *A*, *a*, आम्र°. *7.* *B*, *S*, *K*, आम्रेडितानाम्रे°; *P*, आम्रेडितानां म्रे°; *L*, Om. the portion after अनाम्रेडितानि. In all likelihood, °तान्याम्रे° may be the genuine reading.

षत्वणत्वोपाचार[1]दीर्घत्वसमापत्तेः ॥ ७ ॥

कृणोत्विति ॥ ८ ॥

मतौ ह्रस्वः ॥ ९ ॥

संहितायां विसर्जनीयस्य ॥ १० ॥

उत्तममुदात्तम्[2] ॥ ११ ॥

उत्तरपदे ह्रस्वः ॥ १२ ॥

आद्यक्षरस्य वृद्धिः ॥ १३ ॥

यकारादौ बहुलं दीर्घः ॥ १४ ॥

गविष्टौ गवेषण इति न[3] लोपो वकारस्य ॥ १५ ॥

शपथेय्यं सहशेय्या[4]येत्येकारात् परो यकारः ॥ १६ ॥

पूर्वपरौ[5] ह्रस्वौ ॥ १७ ॥

आकारैकारा[6]वागमौ पूर्वस्य ॥ १८ ॥

विधेमे[7]त्यन्यत्र ॥ १९ ॥

अ[8]कारान्तान्वि(?)ति ॥ २० ॥

एकारान्ताच्च ॥ २१ ॥

उकारान्ताच्च ॥ २२ ॥ ८ १६५ ॥

इति प्रथमः पादः ।

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1. Some Mss. उपचार for उपाचार. *2. a,* उदात्त्यम् for उदात्तम्. *3. a,* मलोपः for नलोपः. *4. A, a, B, L, P, K,* ०सहसेय्या०, but सहशे० alone used in the *A. V.*; *B, L, P, K,* ०त्यकारात् for ०त्येकारात्. *5. P, K,* ह्रस्वौ as a separate *Sūtra.* *6.* L alone begins with long आ; *L,* ०रेकारागमौ; *A,* ०रारागमौ; *a,* ०रारागमो for ०रावागमौ; *B, P, S, K,* ०आगमः. *7. A,* इत्यत्र; *a,* Om. इति before अन्यत्र. *8. S* reads परस्तात् पुरस्तादन्यानि before *Sūtra, 20.* But this has already been taught; vide, *II, 1, 13.*

उत्पूर्वो हृपिः ॥ १ ॥

एकवचनान्यत्र ॥ २ ॥

तकारान्तानि ॥ ३ ॥

र्थन्ताद्वा सुर्न लुप्यते कृदन्ताद्वा ॥ ४ ॥

एकारादीन्येतेर्ह्रस्तन्याम् ॥ ५ ॥

आख्यातेन विग्रह उपसर्गेण च ॥ ६ ॥

अव्ययेन च ॥ ७ ॥

यथाशास्त्रं क्रमसंयोगे ॥ ८ ॥

रेफमध्ये तकारः ॥ ९ ॥

रेफमध्ये सकारः ॥ १० ॥

ख्यातौ ख्ययौ शुश्रुपीति वाधौ शुचेः(?) ॥ ११ ॥

यकारान्तः संयोगः ॥ १२ ॥

हकारान्तः संयोगः ॥ १३ ॥

तमौ ॥ १४ ॥

गमौ ॥ १५ ॥

कनौ ॥ १६ ॥

पनौ ॥ १७ ॥

ककारादि(ः)संयोगः ॥ १८ ॥

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1. *a*, ऋपिः; *P*, हृपि for हृपिः. *2*. *K*, अत्र for अन्यत्र. *3*. *S*, र्यंता...सुर्लुप्यते°; *A*, *a*, र्यन्ताद्वर्न°; *a*, also °लुप्यतेः. *4*. एकादीनि; *A*, एतेह्रस्त°; *L*, ह्रस्तन्या. *5*. *A*, ख्याते, ख्यायौ शुश्रुशीति°; *a*, ° शुश्रुपिति; *P*, begins तौ ख्ययौ°; *K*, शुश्रुखीति; *L*, ख्यातौ श्रयौ शुश्रुखीविबोधौ. The text here is extremely corrupt, no single codex can be said to be even partially right. For partial restoration, cf. *A. V. IV, 33, 1*. *6*. *A*, वमौ; *a*, बमौ.

रेफादि(ः)संयोगः ॥ १९ ॥

कृत्तीदूर्शानीतीकारः ॥ २० ॥

यो अश्वयेनेति यकारः ॥ २१ ॥

विकारेऽवैयवे वा ॥ २२ ॥

हैरण्यैरिति णयौ ॥ २३ ॥

ताम्रधूम्रा इति मरौ ॥ २४ ॥

नद्यो वेशन्तां इत्ययकारम् ॥ २५ ॥

त्वष्ट्रेव रूपम् इति तृतीयान्तम् ॥ २६ ॥

अपरुध्मं इति धमौ ॥ २७ ॥

कल्मलिः कुल्मलमितिलमौ ॥ २८ ॥

सत्तें द्वितकारम् ॥ २९ ॥

आर्द्रहस्ता समङ्क्ते इति रेफङकारादिः ॥ ३० ॥

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1. *K*, *A*, short तिकारः. *2.* *A*, *a*, यो अश्वेनेति यकारान्ताः. *3.* *a*, सवेयवे. *4.* *S*, हिरण्यैः०; *A*, *a*, हिरण्यौ; *a*, ends with णायोः, probably (:) is an erroneous accretion to णायो, an orthographic equivalent of णायौ; cf. *Description of* Mss. *5.* *A*, *a*, वेश्मशान्त्या०; *a*, ends with इत्यकारम्; Mss. authority invariably includes the portion ०शान्त्या इवे०. The Text offers the reading required by the *A. V.* as well as the purport of the enunciation. *A. V. I, 3, 7* (वंत्रे वेशन्त्या इव) and *A. V. XI, 8, 10* (समुद्रा नद्यो वेशन्ताः) seem to have been commingled. *6.* *S*, मिति for इति; *a*, रुधा इति. *7.* Mss. other than *A*, *L*, कल्मलमिति०; *P*, कल्मलीमिति. *8.* *L*, सन्ते. *15.* The Mss. are very corrupt. More than one *Sūtra*, has been dragged back from the next section. Consequently, *Sūtra*, *30*, is taught thrice. *A* and, a err most. दीर्घोपधः सप्तधातु विसर्जनीयस्य comes between आर्द्रहस्ता and समङ्क्. Variants for समङ्क्ष are स्समेत, समेत; रेफकारादिः रेफनकारादिः, ०एकारादिः; ङ्कारादिः संयोगः, for the Text, cf. *A. V. XII, 3, 13*.

तिर्यमिति तिरौ[1] ॥ ३१ ॥

ऋभ्वाणं मातरिभ्वरी इति भवौ ॥ ३२ ॥[2]

अनन्तमन्तवचा सर्मन्ते, प्रयञ्चान्दिष्ठो, जिह्वां निर्तृन्द्धीति नकारादिः ॥ ३३ ॥ ९ ॥ १९८ ॥[3]

इति द्वितीयः पादः ।

नकारस्य विसर्जनीयः ॥ १ ॥

नकारस्य रेफः ॥ २ ॥[4]

ह्रस्वोपधस्य तवर्गे प्रकृत्या[5] ॥ ३ ॥

दीर्घोपधः संसधातु[6] विसर्जनीयस्य ॥ ४ ॥

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विसर्जनीयस्य सकारः ॥ ७ ॥

पत्वस्यापवादः ॥ ८ ॥

अनुपसर्गात् पकारः ॥ ९ ॥

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उपसर्गस्योत्तरपदे दीर्घः ॥ ११ ॥

अनिग्येपूत्तरपदे[9] दीर्घः ॥ १२ ॥

इंग्येपुं[10] च ॥ १३ ॥

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1. *A*, *a*, रियौ for तिरौ; रयौ appears to be the real reading. 2. *A*, ऋभ्वणं मातरिभ्वौ; *a*, ऋभूर्णे०० भ्वौ भ्वौ; *L*, मातरि भ्वरीति. Only *K*, observes the hiatus (प्रकृतिभाव) as adopted in the Text. 3. *L*, alone अनन्तम् before अन्त०, Om. (:) after नकारादि (:). 4. *A*, *a*, *L*, read *Sūtra*, 2 and 3 together. 5. *K*, प्रकृत्याः. 6. *L*, दीर्घोपधाः, Om. सस० see note 15 on III, 2, 30. 7. *A*, *a*, Om. Stop. 8. *A*, *a*, *L*, Om. *Sūtra*, 10. 9. *K*, *A*, *L*, अनिगेपू०; *a*, आनिगेपू०. 10. *S*,

अभ्यासस्य दीर्घः छन्दसि ॥ १४ ॥

अश्वादीनां मतौ ॥ १५ ॥

सर्वलिंगवचनेषु च ॥ १६ ॥

प्रथमस्य[1] ॥ १७ ॥

द्वितीयस्य ॥ १८ ॥

सात्रासाहादीनामुत्तरपदाद्यस्य ॥ १९ ॥

नामेत्यस्य[2] ह्रस्वान्तमसमासे ॥ २० ॥

निपाताव्ययानामुत्तरपदाद्यस्य ॥ २१ ॥ १० ॥ २१९ ॥

इति तृतीयः पादः।

अंचतौ[3] लुप्तप्रत्ययेनेंग्यते ॥ १ ॥

देवताद्वन्द्वे[4] दीर्घाद् भिर्भ्याभ्यस्सु ॥ २ ॥

समस्तं[5]मेकाक्षरं वृद्ध्या ॥ ३ ॥

एकाक्षरमवर्णान्तम्[6] ॥ ४ ॥

स्वरलिंगस्वरविभक्तिवचनविशेषेषु ॥ ५ ॥

वर्णलिंगस्वरविभक्तिवाक्यव्यत्ययश्छन्दसि ॥ ६ ॥

वर्णलोपागमह्रस्वदीर्घ[7]प्लुत–आत्मनेभाषा–परस्मैभाषा अपियन्त्यपियन्ति ॥ ७ ॥ ११ ॥ २२६ ॥

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आथर्वणे संहितालक्षणग्रन्थे प्रातिशाख्यमूलसूत्रं पूर्णम्।

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1. Some Mss. read *Sūtra*, *17*, *18* together. 2. *K*, नामेत्यह्र०. 3. *a*, अंतचौ०; *K*, *A*, end with नेग्यते. 4. *K*, द्वे; *A*, *a*, दे after द्वन्द्वे. 5. *K*, समेकाक्षर०. 6. *L*, ०प्रम् for० न्तम्. 7. *P*, Om. दीर्घ० before प्लुत. 8. *S*, पाण्डका ११ in addition to the usual ending, probably कण्डिका or खण्डिका, another word for पाद; *i. e.*, there are eleven Pādas in all in the treatise.

APPENDICES.

I. Alphabetical Index to the Sūtras.

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III. Index to the Grammatical technique used in the treatise.

IV. Tabulated Index to Atharvan Passages cited or referred to in the Text.

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APPENDIX III.

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घोष=soft, sonant iii, 1, 1.

छ.

छन्दः to denote वेद as a different linguistic stage, as in Pāṇini ii, 3, 3; iii, 3, 14; iii, 4, 6.

त.

तद्धित i, 2, 12.

ति=Pāṇinian

श्तिप्=Suffix to denote roots. ii, 1, 11; iii, 1, 4; iii, 2, 5.

तृतीया (case) ii, 2, 3; iii, 2, 26.

द.

दीर्घः (=long) ii, 3, 1. iii, 1, 11.

द्वन्द्व (समास) iii, 4, 2.

द्विवचनम् ii, 2, 14.

ध.

धातुः i, 1, 11;

न.

नति i, 1, 15.

नपुंसकम् i, 2, 1, 9; ii, 2, 22.

नाम (noun) i, 3, 3.

निपात i, 3, 4, 5; iii, 3, 21.

नैगमी ii, 3, 22.

प.

पद, पाद i, 1, 18.

पररूप (Phenomenon) ii, 1, 5.

परस्मैभाषा iii, 1, 7.

पञ्चपदी i, 3, 14.

पञ्चमी iii, 3, 6.

पार्षद i, 1, 1.

पुंसि (masculine) ii, 1, 15; ii, 4, 6.

प्रकृति ii, 3, 9; iii, 1, 3.

प्रकृतिभाव ii, 3, 26.

प्रकृति-आदेश ii, 4, 5.

प्रत्यय i, 2, 14; ii, 1, 8.

प्रेषणी ii, 1, 11; ii, 3, 21.

प्लुत iii, 4, 7.

व.

वहुवचनम् i, 2, 1.

वहुलम् iii, 1, 14.

भ.

भूत (Past) ii, 2, 6; ii, 3, 2; ii, 4, 3.

म.

मतु, (Possessive suffix) iii, 1, 9; iii, 3, 15.

मध्यम (पुरुष) ii, 1, 11; ii, 3, 21.

र.

रेफ iii, 2, 9, 10; iii, 3, 2.

ल.

लिङ्ग i, 3, 13.

लोप i, 1, 20; ii. 1, 4; iii, 4, 7.

व.

वचन (number) i, 3, 13. etc.

वर्ग (class) iii, 3, 3.

वर्ण ii, 3, 8.

विग्रहः iii, 2, 6.

विभक्ति ii, 1, 2.

विसर्जनीय ii, 2, 10; iii, 1, 10; iii, 3, 1.

व्यञ्जन ii, 3, 5.

व्यवाय=अन्तर्धान ii, 4, 4.

स.

सप्तमी ii, 1, 6.

संहिता (text) i, 1, 2.

संहिता=सन्धिः ii, 3, 3; iii, 1, 10.

संयोग ii, 2, 8.

समास iii, 1, 5.

समस्त iii, 4, 3.

सार्वधातुक ii, 4, 2.

स्त्री (feminine) ii, 1, 15.

स्वरः (accent) i, 1, 20.

स्वरः (Vowel) ii, 2, 1.

स्वरित i, 3, 9, 10, 11; ii, 3, 23.

ह.

ह्यस्तनी iii, 2, 5.

ह्रस्व ii, 1, 15.

APPENDIX IV.

Tabulated index to Atharvan Passages.

Cited or referred to in the Text.

I

I; 1; 1, 3, 4.	ii, 3, 11.
„ 7, 5.	ii, 1, 13.
„ 10, 4.	i, 2, 9.
„ 12, 1.	ii, 2, 19[3].
„ 19, 2.	i, 2, 2.
„ 22, 2.	ii, 4, 8.
„ 25, 2.	ii, 1, 5.
„ 33, 4.	i, 3, 13.
„ 35, 1.	ii, 4, 8.

II

II, 6, 1.	ii, 2, 10.
„ 6, 5.	ii, 4, 3.
„ 7, 2.	i, 2, 8.
„ 12, 6.	i, 2, 9.
„ 30, 3.	iii, 2, 28.

III

III, 2, 5.	ii, 2, 20.
„ 3, 1.	ii, 2, 22.
„ 12, 5.	ii, 4, 3.
„ 13, 1.	ii, 2, 22.
„ 16, 6.	i, 2, 14.
„ 23, 6.	i, 2, 2.
„ 31, 11.	ii, 2, 19.

IV

IV, 1, 6.	i, 2, 15.
„ 1, 11.	ii, 1, 13.
IV, 5, 1.	ii, 1, 10.
„ 7, 3.	iii, 2, 31.
„ 11, 4.	ii, 1, 13.
„ 16, 4–5.	ii, 1, 13.
„ 24, 3.	ii, 1, 10.
„ 33, 3.	iii, 2, 33.
„ 40, 1.	ii, 1, 13.

V

V, 2, 7.	iii, 2, 32.
„ 2, 8.	i, 2, 15.
„ 2, 9.	iii, 2, 32.
„ 3, 6.	i, 2, 2.
„ 4, 10.	i, 2, 2.
„ 5, 3.	ii, 1, 1.
„ 6, 1.	ii, 1, 13.
„ 7, 9.	ii, 2, 10.
„ 9, 8.	ii, 2, 14.
„ 11, 4.	ii, 2, 22.
„ 13, 6.	iii, 3, 19.
„ 17, 8.	i, 2, 8.
„ 18, 8.	iii, 2, 28.
„ 18, 8.	i, 2, 8.
„ 23, 2.	ii, 2, 10.
„ 23, 6.	ii, 1, 13.
„ 29, 1.	ii, 1, 13.
„ 29, 4.	ii, 2, 33.
„ 31, 1[illegible]	16.

व.

यहुवचनम् i, 2, 1.
वहुलम् iii, 1, 14.

भ.

भूत (Past) ii, 2, 6; ii, 3, 2; ii, 4, 3.

म.

मतु, (Possessive suffix) iii, 1, 9; iii, 3, 15.
मध्यम (पुरुष) ii, 1, 11; ii, 3, 21.

र.

रेफ iii, 2, 9, 10; iii, 3, 2.

ल.

लिङ्ग i, 3, 13.
लोप i, 1, 20; ii. 1, 4; iii, 4, 7.

व.

वचन (number) i, 3, 13. etc.
वर्ग (class) iii, 3, 3.
वर्ण ii, 3, 8.

विग्रहः iii, 2,
विभक्ति ii, 1,
विसर्जनीय ii, 2, 10; iii, 1, 10; iii, 3, 1
व्यञ्जन ii, 3, 5.
व्यवाय=अन्तर्धान ii, 4, 4.

स.

सप्तमी ii, 1, 6.
संहिता (text) i, 1, 2.
संहिता=सन्धिः ii, 3, 3; iii, 1, 10.
संयोग ii, 2, 8.
समास iii, 1, 5.
समस्त iii, 4, 3.
सार्वधातुक ii, 4, 2.
स्त्री (feminine) ii, 1, 15.
स्वरः (accent) i, 1, 20.
स्वरः (Vowel) ii, 2, 1.
स्वरित i, 3, 9, 10, 11; ii, 3, 23.

ह.

ह्यस्तनी iii, 2, 5.
ह्रस्व ii, 1, 15.

APPENDIX IV.

Tabulated index to Atharvan Passages.

Cited or referred to in the Text.

I

Passage	Reference
I; 1; 1, 3, 4.	ii, 3, 11.
„ 7, 5.	ii, 1, 13.
„ 10, 4.	i, 2, 9.
„ 12, 1.	ii, 2, 19[8].
„ 19, 2.	i, 2, 2.
„ 20, 2.	ii, 4, 8.
„ 25, 2.	ii, 1, 5.
„ 33, 4.	i, 3, 13.
„ 35, 1.	ii, 4, 8.

II

Passage	Reference
II, 6, 1.	ii, 2, 10.
„ 6, 5.	ii, 4, 3.
„ 7, 2.	i, 2, 8.
„ 12, 6.	i, 2, 9.
„ 30, 3.	iii, 2, 28.

III

Passage	Reference
III, 2, 5.	ii, 2, 20.
„ 3, 1.	ii, 2, 22.
„ 12, 5.	ii, 4, 3.
„ 13, 1.	ii, 2, 22.
„ 16, 6.	i, 2, 14.
„ 23, 6.	i, 2, 2.
„ 31, 11.	ii, 2, 19.

IV

Passage	Reference
IV, 1, 6.	i, 2, 15.
„ 1, 11.	ii, 1, 13.
IV, 5, 1.	ii, 1, 10.
„ 7, 3.	iii, 2, 31.
„ 11, 1.	ii, 1, 13.
„ 16, 4–5.	ii, 1, 13.
„ 24, 3.	ii, 1, 10.
„ 33, 3.	iii, 2, 33.
„ 40, 1.	ii, 1, 13.

V

Passage	Reference
V, 2, 7.	iii, 2, 32.
„ 2, 8.	i, 2, 15.
„ 2, 9.	iii, 2, 32.
„ 3, 6.	i, 2, 2.
„ 4, 10.	i, 2, [illegible]
„ 5, 3.	ii, 1, 1.
„ 6, 1.	ii, 1, 13.
„ 7, 9.	ii, 2, [illegible]
„ 9, 8.	ii, 2, 14.
„ 11, 4.	ii, 2, [illegible]
„ 13, 6.	iii, 3, 12.
„ 17, 8.	i, 2, [illegible]
„ 18, 8.	iii, 2, 22.
„ 18, 8.	i, 2, [illegible]
„ 23, 2.	ii, 2, [illegible]
„ 23, 6.	ii, 1, 13.
„ 29, 1.	ii, 1, 13.
„ 29, 4.	ii, 2, 33.
„ 31, 12.	iii, 1, [illegible]

VI

VI,	22, 3.	ii, 2, 10.
,,	60, 1.	ii, 1, 13.
,,	73, 3.	ii, 1, 13.
,,	92, 3.	i, 2, 15.
,,	98, 2.	i, 2, 2.
,,	98, 3.	ii, 1, 10.
,,	119, 13.	i, 2, 13.
,,	122, 1-4.	ii, 1, 13.

VII

VII,	10, 4.	ii, 1, 13.
,,	14, 1.	ii, 4, 13.
,,	21, 5.	ii, 2, 16.
,,	27, 8.	i, 2, 15.
,,	40, 1.	ii, 2, 18.
,,	53, 1.	ii, 1, 13.
,,	85, 1.	ii, 4, 13.
,,	85, 1.	ii, 1, 13.

VIII

VIII,	1, 10.	ii, 1, 13.
,,	1, 15.	iii, 2, 21.
,,	3, 19.	ii, 4, 13.
,,	3, 19-20.	ii, 1, 13.
,,	4, 20.	ii, 4, 13.
,,	6, 11.	iii, 2, 22.
,,	9, 3.	i, 2, 8.

IX

IX	1, 6.	i, 2, 8.
,,	4, 9.	i, 2, 2.
,,	4, 11.	i, 2, 8.
,,	12, 20.	i, 2, 12.
,,	14, 15.	ii, 2, 22.
,,	15, 14.	i, 2, 8.

X

X,	2, 11.	iii, 2, 24.
,,	3, 2.	ii, 1, 13.
,,	4, 3–4.	ii, 4, 6.
,,	5, 18.	ii, 1, 10.
,,	7, 2.	i, 2, 15.
,,	7, 24, 10, 22.	i, 2, 8.
,,	7, 43.	ii, 1, 13.
,,	8, 10.	ii, I, 13.
,,	8, 12.	ii, 2, 33.
,,	8, 49.	ii, 1, 13.

XI

XI,	1, 32.	ii, 1, 13.
,,	1, 35.	ii, 1, 10.
,,	2, 4, 17.	ii, 1, 13.
,,	4, 10.	ii, 1, 21.
,,	6, 16.	i, 2, 2.
,,	11, 8, 18.	ii, 1, 13.

XII

XII,	1, 9.	ii, 2, 17.
,,	13, 32, 54, 55.	ii, 1, 13.
,,	2, 6, 39.	i, 2, 8.
,,	2, 34.	i, 2, 12.
,,	2, 39.	ii, 2, 20[2].
,,	3, 13.	ii, 2, 30.
,,	3, 23.	ii, 2, 21[2].
,,	3, 24, 37.	ii, 1, 13.
,,	3, 33.	iii, 2, 26.
,,	3, 41.	ii, 2, 27.

XIII		XVIII	
XIII, 1, 12, 25, 33.		XVIII, 1, 2,	
	ii, 1, 10.	53.	i, 2, 15.
„ 2, 8, 31.	ii, 1, 13.	„ 1, 8.	iii, 1, 16.
„ 2, 11.	iii, 2, 33.	„ 1, 10.	ii, 2, 21.
„ 2, 16, 17.	ii, 1, 13.	„ 1, 11.	ii, 2, 22[1].
„ 3, 11.	ii, 1, 13.	„ 1, 21.	ii, 4, 13.
XIV		„ 1, 42.	i, 2, 12.
XIV, 1, 28, 29, 30.		„ 2, 6.	ii, 2, 22[2].
	i, 2, 8.	„ 2, 55.	ii, 1, 13.
„ 2, 5.	ii, 2, 14.	„ 3, 19.	ii, 1, 13.
XV		„ 3, 65.	ii, 1, 10.
XV, 2, 5, 13, 19, 25.		„ 3, 72.	ii, 2, 17.
	iii, 2, 24.	„ 4, 9,	
XVI		11.	ii, 1, 13.
XVI, 1, 1.	ii, 1, 10.	„ 4, 15.	i, 2, 8.
„ 1, 12.	i, 3, 13[2].	„ 4, 16.	i, 2, 12.
„ 7, 1.	ii, 2, 20.	„ 4, 57.	ii, 2, 17.
		„ 4, 59.	ii, 2, 15.

Citations from XIX and XX are only tentatively given. The Commentator does not notice. But it does not matter for the rules apply to those as well.

XIX			
XIX, 4, 2.	i, 3, 13.	XX, 56, 6.	iii, 2, 11.
XX		„ 57, 3.	iii, 2, 11.
XX, 23, 2.	iii, 2, 29.	„ 67, 3.	ii, 2, 15.
		„ 68, 13.	iii, 2, 11.
		„ 107, 10.	iii, 2, 32.

APPENDIX V.

Alphabetical list of *gaṇas* used in the treatise.

अजरादयः	i, 2, 7.	बृहस्पत्यादि०	i, 1, 4.
अस्मैशतादि	ii, 4, 4.	भूतादि० (?)	ii, 3, 10.
एना एहा आदि०	ii, 3, 9.	व्याघ्रादि०	i, 1, 19.
दीर्घायुत्वायादि०	ii, 4, 8.	शकल्येष्यादि०	ii, 1, 5.